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CENTS

Strange Bed

JOHANNA WAS interested in exploring the rooms of the tourist cabin where we would spend the night. She liked the shiny, comfortable chairs, the "pretty new beds," and the unusual lamps on the dressers. But when the time came to get ready for bed, she protested.

"I want to go home."

"Home is three hundred miles away," I said. "We have to sleep here tonight."

"But I want to sleep in *my* bed."

HERE WAS A TYPICAL three-year-old's reaction to strange settings, I told myself. *Be patient.*

"We'll pretend this is your bed for tonight. Now, if you hurry into your pajamas, I'll read you *two* stories," I coaxed, hoping the familiar pattern of evening story-time would overcome her reluctance.

Unconvinced, my little daughter nev less hurried to get ready for bed. I re two fairy tales she selected, then o the Gideon Bible placed in the cabi read a portion of Luke's story of the of Jesus.

"Now sing, 'Away in a Manger,' requested when I had finished.

WE SANG the familiar hymn tog Then she said her prayers and snu under the covers. Now there were s instead of frowns.

"I like this house," she said. "It's like home."

Perhaps our simple evening wo routine served to dispel the little girl's of unfamiliar surroundings, for she peacefully through the night.

—ERNESTINE DAU

The LUTHERAN — News Magazine of the United Lutheran Church in Amer

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COVER PICTURE. John Coolidge, son of late president, and Walter Govertson, president of Connecticut Gideons, stack Bibles to be placed in state's industrial plants as joint project of the Gideons and the Connecticut Manufacturers Association. Plan is first of kind in United States.

THE CHURCH IN THE NEW

Suez crisis hampers missions

British-French military action over Suez has caused a "serious setback" for Christian mission endeavors in the Middle East, the annual Foreign Missions Conference of the National Council of Churches at Buck Hill Falls, Pa., was told last week.

British-sponsored mission efforts in Egypt are "about finished," the conference heard. Sixty British missionaries still in Egypt have been placed under house arrest and will soon be expelled from the country. French missionaries, mainly Roman Catholics, face the same fate. Mission stations operated by the Church Mission Society of the Church of England and of the Egyptian General Mission, an interdenominational enterprise, are reported closed.

Activities of American missionaries have not been curtailed, said Dr. Roland W. Scott, secretary of the NCC Near East Committee. About 300 missionaries from the U.S. remain at their posts, he said, but some members of missionaries' families have been evacuated. The work of all Christian missionaries has been "adversely affected," the official admitted.

Unconfirmed reports from Lebanon said that Americans would take over administration of mission schools and hospitals in Egypt formerly run by the British.

Refugee flow eases

Last week's issue of THE LUTHERAN reported the number of refugees who had fled from Hungary into Austria as 15,000, 60,000 and 75,000. The wide range of figures was indicative of the rapid change in the situation. By Dec. 1, refugee officials estimated that 10[illegible] had crossed the border into Austria; of these, only about 22,000 had been m[illegible] to other countries. Others may [illegible] found haven in Yugoslavia or Cz[illegible] slovakia.

As Hungarian affairs simmered d[illegible] the number fleeing dropped sharply. It was none too soon for harried Aus[illegible] officials, who had no resources to [illegible] vide for the influx of people into [illegible] land. Church groups and welfare [illegible] ganizations sped supplies into Aus[illegible] strove to hasten resettlement of refu[illegible] in countries that offered shelter.

First Lutheran families arrive

Eleven Lutheran families sponsor[illegible] by Lutheran Refugee Service w[illegible] among the group to reach the U.S. [illegible] plane on Nov. 27. Since Hungary [illegible] about 6 per cent Lutheran, it was [illegible] pected that a similar proportion of [illegible] refugees would become the responsibi[illegible] of LRS.

First arrivals sparked a family [illegible] union. Mrs. Jolan Gyorgy and her [illegible] young sons, Istvan and Andreas, w[illegible] reunited with their husband and fat[illegible] for the first time in five years. M[illegible] Gyorgy had fled from Hungary in 19[illegible] but had been unable to bring along [illegible] wife and children.

Another early arrival was Dr. Las[illegible] Bakos, recent medical school gradua[illegible] who was promptly transferred to Lou[illegible] ville, Kentucky, where the Rev. Rog[illegible] Imhoff had obtained a hospital internsh[illegible] for him.

LRS officials working around the clo[illegible] at Camp Kilmer, New Jersey, report[illegible] that stepped-up resettlement procedu[illegible] had permitted processing of refugees [illegible]

PRESIDENT EISENHOWER WELCOMES HUNGARIAN REFUGEES
First arrivals get greeting on White House steps

ecord time. Some left the camp for per-anent residences within 24 hours of eir arrival. Processing red tape for efugees from western Europe had often equired a period of more than six nonths.

Although living conditions in Austria re very bad, Lutheran World Federation fficials reported that many refugees pre-er to remain there. Some hope to return o Hungary. Others await the arrival of lose relatives or friends and fear that they are taken to faraway countries hey will lose all possible contact with hem.

Hungarians promise "free religion"

Following the Hungarian revolt, church groups had thrown off some of he restrictions imposed upon religious nstitutions by the Communist regime. Hungarian Lutherans had ousted from ffice Red collaborators, including Bish-ops Veto and Dezsery. Bishop Lajos Ordass, long a Red prisoner, and Bishop Zoltan Turoczy, also once jailed by the Reds, were restored to the bishoprics they had once held.

World church leaders expressed concern last week about the fate of these churchmen if the present Hungarian regime started to crack down on the churches. Mollifying words came from Budapest.

"Free practice of religion as laid down in the constitution of the Hungarian Peoples Republic" was promised by the Soviet puppet government of Premier Janos Kadar. The announcement, made over the Budapest radio, said the government "wishes in the future to resolve questions arising between the state and the churches through negotiations and agreements."

When he returned on Nov. 4 to his old post as head of Hungary's Lutherans Bishop Ordass reportedly said, "We do not want to take part in politics. All we want is our freedom and on this we insist, even if we are shot for it tomorrow."

Fry gloomy about future

"It isn't likely that the churches in Hungary will be permitted to remain free for long," a meeting of the American Bible Society's Advisory Council in New York was told by Dr. Franklin Clark Fry, president of the United Lutheran Church and chairman of the Central Committee of the World Council of Churches.

Communists "have their hands too full of other troubles to hamper the churches now," Dr. Fry said. "Once they have reasserted themselves fully, the churches will undoubtedly again become victims of the regime."

Dr. Fry reported that church attendance in Hungary had risen to 28 per cent of the total population, compared with about 3 per cent in other parts of Europe. He also reported that when the first church-sponsored relief convoys made their way to Budapest durin anti-Soviet rebellion, they were aske Hungarians who had suffered great p tion why they had not brought B Testaments and Scripture portions as as food and medicine.

Blake chides Russian Church

Churches in Soviet Russia were a to "represent to the authorities of y nation your Christian concern that Hungarian people be given freedom determine their destiny as a nation." plea was made by Dr. Eugene Ca Blake, president of the National Cou of Churches, in a cablegram sent a Soviet troops had put a bloody end to the Hungarian rebellion.

Dr. Blake also asked the Russian thodox Church to join in prayers material aid for "those who have s

CHURCH WORLD SERVICE APPEAL LAUNCHED AT WASHINGTON CHURCH

Dr. E. L. R. Elson (left) and Dean Liston Pope (right) welcome Secretary of Agriculture and Mrs. Ezra Taft Benson at National Presbyterian Church service which opened the 1956-57 "Share Our Surplus" drive for $1,150,000 for overseas relief

ed from conflicts in Hungary, the iddle East, and other areas."

In reply, Metropolitan Nikolai, second-aking Russian prelate who had headed e Russian church delegation which vis-d the U.S. in June, said that the urches in the Soviet Union were op-sed to aggression in the Middle East. Hungary, he merely said that Soviet urches were participating in "material l" being extended by the Russian gov-ament.

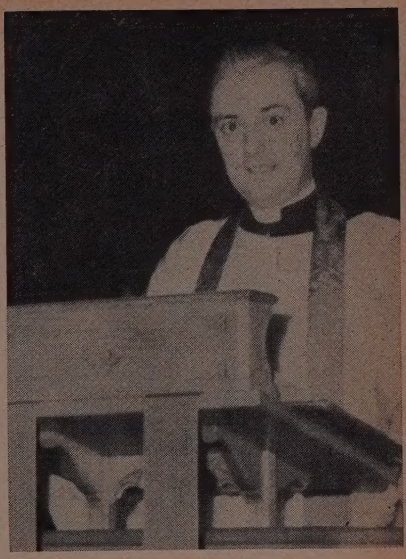
While welcoming the "cordiality" of e Russian churchman's reply, Dr. Blake id, "We lament the omission of any tement concerning the terror that has uck the freedom-loving people of ngary." Noting that the exchange of ssages was the first between American d Russian churches in an international sis in 40 years, Dr. Blake added that was a "hopeful sign."

inois Synod names Weeg

At a special convention held Nov. 28 Trinity Church, Des Plaines, the linois Synod elected to its presidency e Rev. A. Howard Weeg. Pastor Weeg ceeds the late Dr. Harmon J. Mc-uire. He will take office Jan. 15 to serve interim president until next September, ll then enjoy a full five-year term.

"It is impossible for a person to be repared for this moment," Pastor Weeg ld delegates following his election. "I elieve this to be the will of God for me, s difficult as that is for me to undertake. e has chosen a weak vessel in order at he might prove his strength among s."

The 40-year-old president was former astor of St. Paul's Church, Waukegan; dgebrook Church, Chicago; and Glen-ood Church, Toledo, Ohio. In 1955 he as chosen full-time Secretary of Evan-elism by the Illinois Synod.



WILL HEAD ILLINOIS SYNOD
The Rev. A. Howard Weeg

Is ethics religion?

Last year the District of Columbia tax assessor slapped a $30,000 assessment on the building used by the Washington Ethical Culture Society, presented the group with a $671 tax bill. The Ethical Society is "not a religious body" because it does not teach belief in a Supreme Being and does not have prayers or similar worship at its Sunday meetings, in the collector's opinion.

The society fought the tax, saying that "investigation into the personal religious beliefs of its members by the tax assessor constitutes an invasion of the rights of individual conscience and is in violation of the U.S. Constitution."

In a careful opinion, District Tax Court Judge Jo V. Morgan last month upheld the assessor. Tax exemption is for a building "primarily and regularly used by its congregation for public re-

ligious worship," he noted. Despite its high ethical standards and efforts to better society, he said, ethical culture does not constitute religious worship.

"So rigid a test is mistaken," responded the Washington *Post* in taking up the cudgels for the society. "If members of the ethical union do not bend a knee or pray to any deity, they subscribe nevertheless to genuinely religious aspirations." Added Dr. Charles D. Kean, rector of Epiphany Episcopal Church, who spoke at a "Religion in Life" meeting at George Washington University, "It's never been understood that religion necessarily involves belief in God." Buddhism, he said, was an example of a religion that does not have such belief.

The society's officers planned an appeal to the U.S. Supreme Court.

Texans support school integration

Church groups took an active part last month in providing leadership for efforts to help put into effect racial integration in public schools and in churches. Twenty Protestant, Roman Catholic and Jewish leaders in Texas organized to support decisions by the U.S. and state supreme courts which favored such integration.

The Texans will not be a lobbying group, said the Rev. Foy Valentine, Dallas Baptist leader who was named chairman. It will promote "further positive and constructive efforts to maintain a spirit of harmony and co-operation and to oppose all efforts to nullify" state and national laws as interpreted by the supreme courts.

Although not speaking officially for their church bodies, the group included top leaders of Baptist, Roman Catholic, Presbyterian, Reformed, Lutheran, and Jewish organizations. Lutherans present were Dr. Royal Lesher, president of the ULCA Texas Synod, and Dr. N... Lundquist, president of the Texas S... of the Augustana Lutheran Churc...

Methodists hold interracial meetin...

More than 200 Negro and white M... odists met last month at Louisville ... two-day Interracial Leadership Co... ence called by the Methodist bisho... Kentucky. It was the fourth such ... racial meeting held by U.S. Metho... and the first in the South.

Negro Methodists want the righ... join white churches, Bishop J. W... Bowen of Atlanta, Georgia, told ... group, but most of them prefer to ... in their own churches. "There's a p... inent white brother who keeps wa... to preach in one of my churches," ... Negro bishop said, "but my people ... don't want to hear him."

The group discussed problems and ... portunities that will arise when the p... ent Central (Negro) Jurisdiction of ... Methodist Church is merged into ... white jurisdictions on a geograph... basis. A resolution adopted last A... by the Methodist General Confere... provided that Negro congregations ... transfer to the white jurisdiction in wh... they are located following approval b... two-thirds vote of the membership ... a similar vote by the two annual con... ences involved. The conferences are ... administrative units of the church.

Atheistic professor fired

Anyone "who does not have faith ... God" isn't fit to teach in a univers... Dr. Cloyd Heck Marvin, president of ... non-denominational George Washingt... University, told a meeting of the Wa... ington (D. C.) Ministerial Union. ... don't think an agnostic has much to of... students," he added.

Dr. Marvin disclosed that a profess... whom he called an "able scientist" h...

"ROCK'N'ROLL" IS CALLED "COMMUNISTIC"

ckets in Birmingham, Alabama, protest "rock'n'roll" concert by Philadelphia band. ens call it "Negro music" and ask "Why do churches condone Communistic music?"

en asked to leave the faculty because e could not bring himself to accept lief in a divinity." The professor's fam- problems had caused him to "go all to ces psychologically" because he had faith, Dr. Marvin explained.

In a letter to faculty members after address had been made public, Dr. arvin said that no test of faith for fac- ty members was contemplated and cited e university's 30-year record of aca- mic freedom. He said the story grew t of a "simple statement" that "in or- r to be a good teacher, a man had to ve faith and that connoted belief in od."

Objects to "juke box religion"

High on the hit parade during the past ar have been songs with religious senti- ents. Americans have been humming d whistling *He, Somebody Up There ikes Me, Try a Little Prayer, The Bible Tells Me so,* and a dozen others of like nature.

The popularity of these songs is encouraging because it "reflects the tremendous nostalgia people have for things of the spirit," said Dr. James A. Pike, dean of New York's Episcopal Cathedral of St. John the Divine, in a recent newspaper article. The songs themselves are "an enemy of true religion," Dr. Pike added, because they reflect "the desire to use God as one would use a sleeping pill or a shot in the arm."

The emphasis that "God will always say, 'I forgive,' " or that God "will stand beside me, right or wrong" is incomplete, declared the dean. Conditions like repentance are "conveniently overlooked" in the songs, which describe "an ersatz religion, without awe, without mystery, without reverence, without judgment—and in the end, without reality," Dr. Pike concluded.

World News Notes

The future begins here

A small experiment—sending a few thousand United Nations policemen into Egypt to guard the cease-fire line—looked to some people this month like a good prospect for protecting the peace of the world.

Pakistan's spokesman in the UN General Assembly proposed a permanent UN police force. He said it "would be an effective deterrent to any potential aggressor."

Paul G. Hoffman, of the U.S. delegation to the United Nations, told a newspaper reporter that creation of a permanent UN police force is being studied by Americans, and that he himself favors the idea.

It is unlikely, at the present stage in world development, that any strong nation—such as the U.S.S.R. or the U.S.A. —would surrender its sovereignty to the extent of allowing UN police to enter its territory to enforce a decision made by the United Nations.

Change of faces expected

Fresh leadership both in Britain and the U.S. seemed essential this month if either country is to contribute to a long-range settlement of the Middle Eastern problems. Anthony Eden, resting for three weeks in Jamaica, is unlikely again to win American confidence after his disastrous gamble on preventive war against Nasser.

British leaders were whispering about how soon to expect Eden's resignation and who would be his successor. A majority of the English support Mr. Eden, and claim he was pushed into the reckless adventure in Egypt because of wobbling American policy regarding Nasser.

John Foster Dulles was scheduled to fly to Paris for a North Atlantic T Organization meeting this week, a try to patch up the badly spli American-British-French alliance. he is as unpopular in western Euro Eden is in U.S. government circles. *New York Times* surmized that M chusetts' governor, Christian H would soon enter the U.S. State De ment as under-secretary (replacing bert Hoover, Jr.).

New men on both sides of the Atl might help repair some of the 1956 age to the Western alliance.

Wants out of UN

Red China and Japan have been ing impatiently for an invitation t come members of the United Nat But South Africa is ready to quit.

This fall the South Africans still nominal membership but were takin part in UN activities. Reason: the has sharply criticized the extreme se gation imposed by South Africa o non-white population. South Afri say this is their own business.

U.S. stays in Iceland

Tiny Iceland, without any army, given orders this year to the U.S. evacuate its big air base at Keflavi an advance post for war against Soviet Union. Iceland as a member the North Atlantic Treaty Organizat agreed to the American base as part the common strategy in countering R sian aggression.

This month the Icelanders were sure. The fresh disturbance in world fairs made them think it might be use to have a strong military outpost on th territory. Until further notice, they sa the Americans can stay.

WASHINGTON

by ROBERT VAN DEUSEN

WHEN IS A MINISTER?

WHEN MINISTERS became eligible for Old Age and Survivors Insurance under the Social Security law, an ordained man could be covered only for work "in the exercise of his ministry." Since many clergymen serve outside the parish, it became necessary for the government to define what it meant by the ministry.

The situation was made more complex by the tax law of 1954 which gave ministers with a rental allowance the privilege of excluding housing expense from taxable income, up to the amount of the allowance. With a substantial tax reduction at stake, it became important for ministers in other than parish work to know whether they qualified under the law.

After two years of drafting and revising, the Internal Revenue Service issued a set of regulations entitled "Service by a minister in the exercise of his ministry." They appeared in the *Internal Revenue Bulletin* of Aug. 27, 1956, and applied primarily to eligibility for Social Security coverage. On Nov. 15, 1956, the *Federal Register* carried a proposed set of regulations governing the exclusion of rental allowance from taxable income. By cross-reference, these adopted as standards the rules issued in August.

Standards

THE RULES set up three main criteria of eligibility for Social Security coverage or tax exemption on rental allowance. They are:

1. *Religious nature of the work.* If a minister conducts religious worship or performs "sacerdotal functions" as a major part of his work, he is in the exercise of his ministry, whether or not it is performed under church auspices. *Example:* Chaplain at a state university.

2. *Service for a religious organization.* If a minister is engaged in the control, conduct, or maintenance of a religious organization (including the religious boards, societies, and other integral agencies of such organizations) under the authority of a religious body constituting a church or church denomination, he qualifies under the new rules. A "religious organization" is broadly defined as "organized and dedicated to carrying out the tenets and principles of a faith in accordance with either the requirements or sanctions governing the creation of institutions of the faith." The term has the same meaning as is used for income tax purposes. *Example:* Director of a department of a church board or agency.

3. *Assignment by church authorities.* Service performed by a minister upon assignment by a church body, even if the work is not religious in nature or performed for a religious organization, is in the exercise of his ministry. *Example:* Advisor to a publishing house, by official church appointment, in preparing a denominational history.

An ordained man who teaches mathematics in a church college could probably qualify under the second category, depending on the degree of church-relatedness of the institution ("under the authority of a . . . church denomination"). He would be sure to qualify if he were extended a call to his teaching post by the United Lutheran Church or any one of its constituent synods.

WHY DO YOU GIVE?

Here are ten reasons why people contribute for support of the church. Some reasons are good, and others poor. What is your reason?

MAN'S MOTIVES are always mixed. There is an element of pride as well as an element of faith in every decision. Let us list a number of possible motives for Christian giving—moving gradually from the lower motives to the higher. This may help us in analyzing ourselves and determining what our own motives really are.

1. *To support an institution.* Many people say they would not live in a community that does not have a church and, as long as a church is necessary, they are glad to support it.

We are living in an era of tremendous respectability and social prestige for the church. It is proper for politicians, corporation executives, schoolteachers, and all leaders in public life to have an active church membership. Attendance and financial contributions are usually considered adequate symbols of the social propriety of belonging to a church.

A great many people support the church as they would a country club. As long as they are members they have a financial obligation and they will fulfill it in much the same way as they would pay any other bill.

2. *To help the community and nation.* Most people feel that the church is an asset to a community and that the Christian religion is an asset to the nation. Usually they are not very clear about the reasons why they feel this is the case. Yet, since the church is good for the community and nation, they will support it.

3. *To strengthen morality.* Juvenile delinquency is considered by many to be a major problem in the social life of the country today. People like J. Edgar Hoover and others have said that religious faith is the answer to this problem. Likewise for adults, most people feel that the sanctions of religion are powerful in keeping the disorderly passions of a person in line.

4. TO PROMOTE FAMILY LIFE. We are now moving from the lower motives for giving to the higher, more distinctly Christian, motives. Most Christian people feel that their families are a gift from God, an entrustment, a stewardship.

They believe that God has given them their husbands or wives and their children to join with Him in a holy partnership. They know that they will have their children for a few brief years of training before the children go out to make homes of their own. The church is the greatest help in the building of a Christian home.

5. *To relieve suffering.* One of the mysteries of life is that some nations are highly endowed, some people are highly gifted, and some people are greatly exploited. The Christian shares his time and money generously and joyously in

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By T. K. THOMPSON
Executive Director of the Joint Department of Stewardship and Benevolence, National Council of the Churches of Christ in U.S.A.

der to help those less fortunate than imself.

Another of these mysteries is that some eople are gifted with abundant health nd others are afflicted with unexplained kness and weakness. For reasons known nly to God, many children are left with- ut parents and many older folks are left lmost without support. The Christian s glad to give to relieve all forms of hu- nan suffering, acting under the inspira- ion of Jesus' teaching. "Inasmuch as ye ave done it unto one of the least of these my children, ye have done it unto me."

6. To obey Christ. Jesus taught his disciples, "Go . . . make disciples of all nations." The Christian is moved with a sense of divine imperative to do as his Master has commanded. This obedience takes many forms, one of the most significant of which is the giving of money.

A part of this obedience is to share the good news that God was in Christ reconciling the world unto himself. The Christian revelation of the Creator God being also the Redeemer God is a blessed experience which the convert must share. Indeed, the Gospel is best known when it is most fully shared.

7. *To find salvation.* Men of the twentieth century have rediscovered the meaning and relevance of sin. Man's problem is not his ignorance, nor his finiteness, nor his lack of scientific advance. Basically, man's biggest problem is self-worship, the misuse of God's blessings to fulfill his own selfish desires.

In Jesus Christ men find power to overcome this all-pervading selfishness and the power to become sons of God. Christians give because "He first loved us and gave himself for us."

8. To worship God. Worship is "worth-ship." Whatever is of greatest value to us is what we worship. Man must worship, and the Christian has discovered a God who is worshiped, not with "rivers of oil" or thousands of animal sacrifices, but with a broken and contrite heart. A part of this broken ego is the giving of one's resources to carry out the will of God.

9. *To do God's work.* God in his mysterious providence has so made man that men have limited but real dominion over part of God's creation. God gives men freedom to use his material resources to fulfill His gracious purposes for mankind. Men may be channels of God's love, flowing downward and outward. "We are workers together with God."

10. *To express gratitude.* Every Christian stands at the foot of the Cross. As he looks up into the face of Jesus Christ, he cannot but say: "Why did he have to die? It was not for his sins, but for the sins of those around him and for my sins."

Then, having in sorrow, confessed our sins at the foot of the Cross our hearts overflow in gratitude that God "spared not his own Son but delivered him up for us all." Then the Christian can sing: "Love so amazing, so divine, demands my life, my soul, my all."

A Christian does "good works" not to save himself but to serve his neighbors in love. "To serve our neighbor is a service to God. A Christian does this freely, spontaneously, joyfully—not in order to secure salvation but because he is saved.—Luther: *Letters of Spiritual Counsel,* edited by T. G. Tappert (Westminster)

WE EAST GERMANS AREN'T HEROES

By REINHARD GROSCURTH

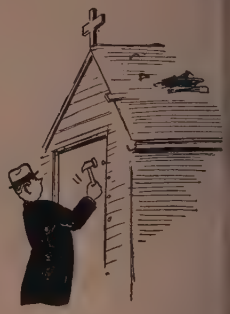
That's what pastors say in the German East Zone, ... they are faithful in their work amid great difficu...

"WE ARE NOT HEROES," a friend in East Germany insisted when I visited him in his parsonage in a small village. "Quite often we are poor ambassadors of God," he went on, "without the strength we need, tired and fearful.

"We do try to confront our people with the gospel, as you do in the West. But you in the West don't see us in the right perspective. You seem to think we are martyrs because we continue our ministry under a Communist government. You often dramatize our situation. We don't want you to suppose we are like the early Christians who expected any day to be thrown to the lions."

Poor ambassadors? Yes, they are, financially speaking. A married pastor without children gets about $70 a month. We in western Germany get about twice that amount. Of course we try to help our brothers in the East Zone, and until recently it has been possible to send them money at the unofficial exchange rate of $4 in East German currency for $1 in West German. This has made it possible to bring up their salaries about 20 per cent. But for several months it has not been possible to continue this currency exchange.

The greatest difficulty, though, is the insufficient number of pastors in East Germany. I have a cousin who is past... in a village near Magdeburg. There a... three congregations in his parish. Unt... now he has been supply pastor in fou... other villages. Each Sunday he preache... four times.



IF YOU WANT THE CHURCH REPAIRE... YOU HAVE TO DO THE WORK YOURSEL...

He has the funerals, weddings, and th... whole spiritual care of about 7,000 peo... ple in a district of 15 square miles. T... travel from one village to another he use... a bicycle. Of course he can't afford ... car, and couldn't get one even if he hac... money.

"One of the most serious problems I have," he told me, "is keeping the church buildings in repair." He showed me one of the churches. It was built in the 13th century and is one of the most beautiful country churches I have seen. But it is in terrible shape.

There are big cracks in the walls. During a storm last summer many tiles on

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Mr. Groscurth, THE LUTHERAN'S *correspondent in western Germany, returned recently from extensive travel in Red territory.*

re roof were broken, and rain now leaks at many places. There is no hope of tting the roof repaired before winter. is not possible to get new tiles, and early as impossible to secure workers. The pastor and members of the congregation did their best to repair the roof hemselves. But how much could they o when 200 or more tiles are missing? nd the parsonage in this village is not uch better off. The walls have not been ainted for 14 or 15 years, so you can nagine how it looks.

"DOESN'T THE GOVERNMENT help you epair the churches?" I asked. I was told nat very few churches are cared for by ie state. There is, for example, St. Nicholas' Church in Potsdam which suffered heavy bomb damage during the ar. Churchmen say it is useless to rebuild this very large church. But the state as declared it "a national monument," nd wants it put back in fine condition. et the copper needed for the roof is bout as much as all of East Germany roduces in a year.

What the government is giving with ne hand, it takes away with the other. n Magdeburg I learned that the Dome, wonderful Gothic church, had been ebuilt mainly with money and materials upplied by the government. But this ummer the government blew up the uined St. Ulrich's Church in the same ity, which was to be repaired in 1957. Magdeburg was chosen as the "city of hurch reconstruction" by the West Gerans this year, and they have been collecting money for this purpose.

AND NOW it is announced that the Church of the Holy Spirit, with St. Anna's Chapel, an outstanding monument of the 13th century which was rebuilt in 1951 with aid from the World Council of Churches, is also scheduled for demolition. The reason given is that the church does not conform to the architectural style of the city hall which is to be constructed next year. Bishop Janicke has made a sharp protest, but what will happen is quite uncertain.

A FURTHER EXAMPLE of the building problem is a parsonage, to include a large room for religious instruction of the youth, which a congregation wished to construct. After much effort the congregation secured a building permit in 1955. The material was secured. Most of the work had been completed by the end of the year. Only the roof remained to be completed.

But the building license expired on Dec. 31, 1955. A 1956 permit was refused. The church council tried everything possible to secure a new permit, but failed. When I visited the place I saw the walls, with only roofing felt over them to prevent destruction. "Can you complete the building in 1957?" I asked. "We hope so, but who knows the intentions of our government," was the reply.

I HEARD MUCH in eastern Germany about the situation of the youth. We who are now mature were organized into "Hitler Youth" organizations in the 30's from the time we were 10 years old. Today the children of East Germany (who have no memories of the democratic Germany of pre-Hitler days) are enlisted in the "Free German Youth" (FDJ, the Red organization). But, unlike the situation in the Hitler era, participation in the Communist youth organization remains voluntary. "The only attraction the FDJ has here," a schoolteacher told me, "is a television set they have in their assembly room."

More serious is the attempt to round up the young people for the "youth dedication" as a substitute for confirmation.

So far this effort has failed, because both Protestant and Roman Catholic churches took a very strong stand on this question. The churches say the children must choose between youth dedication and confirmation—they can't take part in both. This year only about 4 per cent of the teen-agers chose the youth dedication. But parents and children are kept under heavy pressure.

A high school girl told me that one of the teachers, on the first day of school, asked the pupils whether they had been confirmed or whether they went to the youth dedication. Children who were confirmed are now made fun of at every opportunity. In the high schools, especially, Communist instruction is pushed constantly. Yet the girl told me that quite often a teacher escapes to West Germany. After the fall vacation two of the 18 teachers in this school failed to return to East Germany. These two were not the first to leave.

CHURCHES ARE PERMITTED to give religious instruction to children but must supply the classrooms and teachers. A large group of full-time teachers has been recruited—laymen who left various professions to undertake this new work. One I met had been a tailor, and another a butcher, until a few years ago. Their salaries are very small, and there are by no means enough of these teachers.

I took part in a few of these classes, and tried to tell something about the world church. The children had only a faint idea of anything outside their own territory. Even when I talked about "ecumenicity" to a men's group in P dam, I found they are living in a spiri island in the midst of Germany and Europe.

Can pastors who proclaim the go in such an environment be called "p ambassadors"? They have a message victory, and the proclamation of message is a "must" for them, in spite the many obstacles and of the sometim poor church attendance.

One Sunday I heard a sermon on "whole armor of God" (Ephesians 10-17). The pastor spoke of the "Ch tian policy of power." Most of the arm ment mentioned by St. Paul in th verses, the pastor pointed out, are defense only. Only two are for attack "having your feet shod with the equ ment of the gospel of peace" and "t sword of the Spirit, which is the wo of God."

Can you think of a better text to d scribe the situation of the church in t East Zone of Germany? I was especial impressed when in the morning praye the pastor read the names of eleve church workers who are still in priso

This pastor told me, as I was abo to leave his little village, "We are livi by two things here: by the Word of Go and by the holes which God's mercy co stantly drills through the Iron Curtain We hope earnestly that a new hole i the curtain will be next year's *Kirchenta* which is scheduled for Erfurt in Thu ingia, in the middle of the East Zon For the church is the only bond whic holds together the divided parts of ou country.

✠

WHEN NATIONAL HOLIDAYS come along, we honor freedom with extravagant encomiums. We say we breathe it, we live in it, we die for it. Sometimes it seems we do everything but understand it.

—MERRIMON CUNNINGIM in *Freedom's Holy Light* (Harper)

FAITH IS TRUST

ke children, we have confidence
i our Father whose character is
evealed to us in our Lord Jesus

SILVER SACRAMENTAL VESSELS that eam upon the altar are easily tarnished, ither by use or disuse. Flagon and halice need frequent cleaning and olishing.

So do the great words of religion. Like ilver, they are tarnished by time and eglect or by daily handling in speech nd in writing. They quickly lose their uster.

If they are real silver—the graceful nold of a solid idea—we need not fear. No amount of use will wear them out. Repolishing will reveal to us the eternal ruths and the genuine spiritual experiences of which these words are the symbol.

In that confidence let us start brightening up a very old and familiar Christian word which tarnishes readily because it is used so much. It is the expression which Isaiah and Jesus and Paul and Luther spent years in polishing, the word "Faith."

"For by grace you have been saved through faith . . ." All the great prophets of Judaism and Christianity have chanted that gospel. You first took that refrain upon your lips years ago in some church-school class. Every hour of worship you have since enjoyed has re-echoed that very note in many a rich chord.

What *is* the Christian idea of faith? We need to remove the tarnish of time and life to discover it—and to make sure our faith is sterling silver.

FAITH IS, of course, belief. But if, when I say: I BELIEVE, I mean only: "My conviction is that this is so," then my faith is not up to the Christian standard. Christian faith begins with: "I trust." Sometimes we are so careless in our speech that we talk of trusting in facts or things. We can really put our trust only in persons.

I do not "trust" a person whom I do not somehow know, and know well. Faith is therefore a word that includes the idea of fellowship. When I put my trust in a man, it is because I have lived with him in constant companionship and unrestrained personal confidence. I know

By WILLIAM C. BERKEMEYER
Pastor, St. Matthew's Church, Bethlehem, Pennsylvania.

him. There has been a mutual sharing of life by which we have come to know each other's mind and heart. Faith is a trust that grows out of and is expressed in personal fellowship.

Yet you and I are in a sense strangers and mysteries to our best friends. One man cannot possibly gain full knowledge of another. We can know each other well, but never fully, completely, from within, as we know ourselves.

When I trust my friend, I trust *him*, not my knowledge of him which is partial and inconclusive, not even my fellowship with him which is at best not able to transmit to me with any adequacy his full real self—not even when he wants to reveal his deepest self to me. Ultimately my trust is an implicit trust, based on him, not on the sum total of my knowledge of him.

DO WE EVER trust any human friend that much? Is any man worthy? No! God alone is worthy of such trust; but he is. The Christian's faith in God is implicit trust. It is not just belief that God exists and that he is good and just and loving and almighty and all-knowing and present everywhere. It is not even trust that is based on the knowledge we have that this is so—knowledge based on our life with him and on that revelation he has given of himself, especially through Jesus Christ our Lord.

It is simply trust in him, the complete reliance upon him that makes me behave as a little child toward my father, that leaves me so sure of my father's love for me that I would never think of doing anything but following his guiding and obeying his direction.

Christian faith is that kind of trusting fellowship of thought and feeling and life which exists between friend and friend, child and father, by which mutual knowledge and confidence are created and expressed and through which the power and spirit of God are imparted to the believer.

Yet Christian faith is still implicit trust in God. Faith rests ultimately not on the knowledge of God granted through continuing fellowship, since that is always incomplete and unclear, but simply on God himself, on his person.

IS THAT the last word? Not quite. The Christian can never forget the central ray of God's self-revelation to man, one word he has spoken in his fellowship with us, one vision of his nature he has granted, one powerful expression of his loving spirit, one flash across the pages of history.

As Christians we cannot imagine how we could ever have come to implicit trust in God without that Word. It is, of course, the Word spoken in the life and works and person and fate of Jesus, the crucified and risen Christ.

FOR US, THEREFORE, faith is always faith in Christ, that is, implicit trust in God which has been and is being created and nourished and strengthened and perfected by the living spirit of Jesus Christ who speaks to us in both Word and Sacrament.

Faith in Christ is not simply our trust in Jesus, or the trust in God the Father which Jesus had—though it includes both. Faith in Christ is the relationship we have toward God by virtue of all that Christ said and did and is saying and doing to us and in us.

Therefore, as Luther says, "Faith is a divine work in us . . . a living, busy, active, mighty thing . . . a daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times."

"WHO, ME?"

A 1956 VERSION OF THE TWENTY-THIRD PSALM

By RACHEL CONRAD WAHLBERG

THE ONLY REASON Sara stayed for nday school at St. Stephen's Church as the distance back to Briarwood Vil-e. Had she returned home to clean the breakfast chaos, in ten or fifteen inutes she would have had to return to ck up the children.

Of course she could have sat outside the car—and read the women's sec-on of the paper. But she would have lt foolish, and Tim and Betty would ve asked questions.

"The Lord is my shepherd," the young-h adult class teacher was reading.

How boring, Sara thought. Where ve I heard this song before? What ould the Twenty-third Psalm possibly ean to me? See? It wasn't worth even he ten minutes she had allowed herself dress . . .

SARA LOOKED AROUND at the new faces ith indifference. You have to make an ffort in a new town to be accepted. You ave to put on a friendly act. Back home ara never put herself out to be popular. he was a Bryan and people were cordial as a matter of course. The Bryans were indispensable at Grace Church. What would the music have been without them? Choirs . . . piano . . . pipe organ.

Here she was just another suburban mother who felt she had to bring her children to Sunday school. How Tim and Betty could actually be enthusiastic about the new setup was beyond her. Back home she had felt established . . .

"He maketh me to lie down in green pastures,

He needeth me beside the still . . ."

How absurd, thought Sara. He *needeth* me. Of course the young man had said "he *leadeth* me." He mumbles. He's the one who needs something—he needs a public-speaking course. Perhaps they don't have anyone any better qualified to teach here . . .

HE NEEDETH ME . . . Who needs me? God? Who? Who—me? Silly, it's the same old worn-out verse—*leadeth* is the verb. Sara's mind sang the phrase again and again, like a radio commercial. "He NEEDETH me, needeth me, needeth

me" . . . maddening, maddening . . .

He does not! He does not! Sara felt furious with her thoughts for leading her in this direction. The Lord's church is very efficient without me. New sanctuary and education building . . . pleasant teachers, playground equipment . . .

Sara tried to change the subject in her mind. The teacher's charcoal suit was complemented by prematurely graying hair above the ears . . . It distinguishes him, Sara observed.

"Thou preparest a table before me . . ." (Yes, I must set the table in the dining-room today . . . What shall I defrost to go with the steaks Stan will barbecue on the patio?)

"My cup overflows" — the young teacher smiled. "What cup is it that overflows in *your* lives?"

"Well," answered a man in the front row, "to be literal, it's the coffee cups and the carbonated drinks at our house."

The teacher nodded. "That suggests we live abundantly, doesn't it? Is that the cup the psalmist meant?" (My cup of exasperation overflows, Sara thought resentfully . . .)

"No, I don't think so." An elderly woman, quite large, was speaking from behind Sara. "He must have meant his cup of joy in the goodness and love and —well, security that he felt in his Lord."

SARA LOOKED at her watch. Sunday school would be over in ten minutes. Thank goodness she hadn't planned to stay for church. Stan would be getting the fire laid in the grill . . . Security, baloney.

"Still waters," the teacher was saying. "Isn't that a joke?" He smiled. "That and the green pastures. The only place we see them is on a TV nature program . . ."

Sara smiled at that. Yes, the only still water around our home is in bathtub after Stan or Timmy gets And the green pastures—that must the lawn Stan is manicuring . . . N really have no conception of still wa or green pastures.

"And this allegory—the sheep shepherd, leaves us cold, doesn't (You're so right, buddy, whispered Sa

"We have fences instead of shephe nowadays," he went on. "And not for sheep . . . We fence in our child with TV and movies and maids and ba sitters, instead of being their shephe as parents . . .

"And what are the results? Like poor farmer, we overgraze our pastu Then the grass doesn't hold the water enrich the soil. The water runs off, ca ing the earth to crack and dry . . .

"Isn't that us—a perfect snapshot our souls? We ignore the cool water a green pastures of God—of worship, service in the church, of giving oursel and our riches. And we shrivel and d up. We are parched. We need a she herd. And he needs a flock. Of wh good is a shepherd without a flock? H needs us . . ."

SARA MOVED nervously in her sea This man makes you feel things too pe sonally . . .

"The organist is sick today," he wa saying, "so we'll close with 'Beautifu Saviour.' I'm sure we can sing that with out accompaniment."

The other people in the class were blur to Sara as they left. She found her self answering the young teacher, wh was suddenly beside her chair.

"Yes, we are new in town. How di you know? And by the way," Sara laughed, feeling a sensation of warmth in her body, "I *can* play the organ. Could I be of help anytime?"

CHRISTMAS PRESENT FOR SENSEI

Why the Ohba Family Is Happy

A CHRISTMAS STORY FROM JAPAN

By HAZEL McCARTNEY

THE YOUNG MAN'S school uniform was rn thin in many places and was out at th elbows, I noticed as I stood watch- him step down, wide feet bare, into wooden clogs. A gray December rain s falling. I trembled with cold even my twin sweaters and wool jacket hen he opened the outside door.

"But you don't have an umbrella. I'll my husband's for you!" I exclaimed.

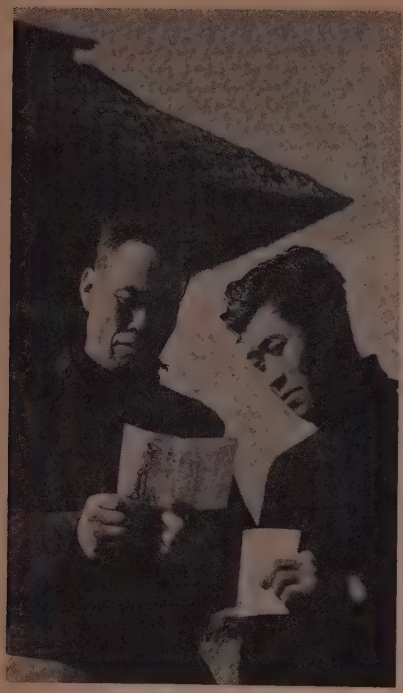
"No, Sensei, no! Is little ways only! never mind!" And he smiled his broad tile, thanked me again in his big hearty ice, and then ran down the flagstone lk to the little white gate under our d camphor tree.

"I hope he does buy himself a warm veater with that money," I thought as e waved his stiff-visored student cap to e from the street.

IN THE WARMTH of our living-room, looked again with delight at the last the Christmas cards he had been paint- g for me. The design was my idea, but e had worked it out with his usual care. n each narrow card, which he had edged with gilt, a humble brown and gray sparrow looked for seeds under a clump of bending bamboo, narrow leaves bright green.

HIS DELICATE drawings were a contrast to his big rugged self. It took two hours, he told me, to make one card. I was sure he had worked late into the night, sitting on the floor bent over the low battered desk, his brothers and sisters sleeping between shabby "futon" in the same room. He had made dozens in all.

He was the oldest son of one of the teachers at our boys' school. Theirs was a jolly family, always fun to visit, though the old house in which they now lived was even more decrepit than others in the neighborhood that year after the war. The straw mats on the floors were torn. The sliding paper-doors were full of holes. The narrow veranda was broken. On a low table was one luxury, an old phonograph with a few cracked records. A shadow fell over the sunny temperaments of the family, however, when they told us that it, too, was broken.



FATHER AND SON
Friendly, hearty, loving life . . .

IN AN OLD DOG KENNEL in the small garden grunted the pig with what the father called "the humorous tail," which the children one day showed us with pride. The tail was a grotesque little curl. Until a day ago there had also been a big gray hen in a round inverted bamboo basket. The basket was empty now.

The afternoon before Ohba Sensei himself, the father, had come to our door and called a hearty *"Gomen nasai!"* My husband, always delighted to have Ohba Sensei call, had invited him in, pretending, of course, not to notice the long roll he carried in one hand or the bamboo basket tied with a faded square of silk, *"furoshiki,"* in the other.

In the living-room, the gray hen we had seen in their garden stuck an inquisitive head, round-eyed, sharp-beaked, from the folds of faded purple silk.

When it was presented to us, with the proper ritual, we both protested. "You must keep this for your own honorable children. Your family is large." There were six children—three girls and three boys. The first son was my artist; the second son, one of my husband's students; and the third was a sturdy rollicking little fellow of four.

"No, no, Sensei," the father said quickly. "My children all wish Sensei and his honorable wife to have the gray hen for Christmas feast. Is not this American custom? We read in book. It is so. My children very disappointed if I bring back to home. For many weeks all they help feed and make it fat for Sensei."

THE GRAY HEN, the fat gray hen stared, round-eyed and sharp-beaked from between the folds of faded purple silk. We called Yoshiko San, and she took it, looking a little scared of the sharp beak, into the kitchen, bamboo basket, folds of faded purple silk, and all. I followed to tell her to fill the bamboo basket with American canned food: spam and cocoa-mix and plum jam and evaporated milk.

When I came back to the living-room Ohba Sensei was unrolling the other gift. On the gnarled branch of an old plum tree, among delicate pink blossoms, some full blown and others in bud, perched a majestic brown eagle. It was a beautiful *"kakemono,"* "hanging thing." We exclaimed in rapture.

Ohba Sensei's kind wide face glowed. "Eagle—that is famous bird of America, is it not true? We thought most right for American teacher. It is old, old painting. For two, maybe three, generations it hang

tokonoma'—what you call? sacred ve—of Ohba home. Yes, it is very "

rushing our remonstrances away tly, he continued.

The pig with the humorous tail not fat enough. When we kill, we bring sei—what name you give pig meat— k, yes, pork roast. You like? We l not give Sensei the humorous tail."

d at that two roars of men's laughter d our living-room: one roar Ameri- and the other Japanese.

ather and first son and second son l third son were all alike: friendly, rty, loving life and everyone around m. The oldest daughter, now twenty, s working in an office until her mar- ge. The other two daughters, six and . often brought us notes or gifts from r father. One day I heard them call our entrance. When I came, there s neither a note nor a gift. Puzzled, said, looking down into two small ling faces, "What is your honorable and today?"

"Today," the older one said shyly, day we just came to play with Sensei a little while."

A SMILING grayhaired grandmother oked the rice for the family. I had n her bending over a huge outdoor n kettle, tattered fan in hand. Fanning rcoal fires is a lifetime occupation of anese women. Because a teacher's ary was far from adequate then, the ther stood behind a counter all day in ttle downtown shop, open to the street as all shops are—even in December's d drizzle. But tired and cold though e must often have been, she smiled, , every time I caught a glimpse of her. Even though the father and mother d oldest daughter all worked, there s scarcely enough money those days for necessities in that household of nine, determined as they were that the children should all be educated. The oldest son, my artist, was now in junior college.

"When first son graduates and can teach, too, then it will be much easier for all family," the father said cheerfully. "Only few years more now."

IN THE MEANTIME, the first son, like all the family, was threadbare. And so I paid him more than he had expected for the delicate Christmas cards I had ordered from him, hoping he'd buy himself a warm sweater to wear in his unheated classrooms. I couldn't refrain from dropping that hint.

At dusk that December day, the rain still falling, I heard him call again at the entrance. Rain-spattered though he was, his smile was broader than ever when I came to the door.

"I thought maybe Sensei like see what I bought with the money," he said, putting a rough hand, blue with cold, down into the sagging pocket of his threadbare coat.

I was puzzled. What could it be? He wasn't wearing a new sweater; to my disappointment, I could see that.

"Oh, yes," I said, curious, "do show me!"

The rough hand came slowly, impressively, out of the sagging pocket holding —a gleaming mouth organ!

"Now I can to play Christmas carols for all family. All family very delight. I can already to play 'Silent Night.' Shall I play for Sensei it? Would Sensei like?" And putting a rough blue hand carefully at each end of the slender gleaming mouth harp and keeping time with his shoulders, he filled the cold entrance with the lovely serene melody.

Listening, I understood why the Ohba family is always happy!

Can't We at Least be Honest?

"Hello. Am I there?"

By ROLAND E. WOLSELEY

ANDY WAS READING an airmail letter when I found him in a comfortable chair in the chapel lounge. Since air-letter forms always come from foreign countries I was immediately curious to know who'd written him or at least from where.

It was none of my business, of course, but Andy Boswell, the combination Latin teacher and religious counselor, and I know each other well enough to have such curiosity.

"From Iran," he said in answer to my question. "It's from one of the faculty members you may know who's over there on a special education project; Bob Byers of chemistry."

I DIDN'T know him, so I wasn't as interested as before. But Andy didn't know this. He went on.

"Bob had an unhappy experience as soon as he got into his house, after his family arrived from the States. Their *baji*, or house servant, skipped out one day with $78 that Bob's wife Emily left around the place. Last they saw of the maid she was going over the rear wa

"If I know these foreign assignmer $78 doesn't mean so much to Bob a Emily," I said a bit unsympathetically.

"Oh, it wasn't that," Andy repli "It was the loss of faith in the ot servants and the tough time doing wi out a *baji*. Emily Byers had to do all t washing by hand for a week until th got a new one. And they got one on on loan, Bob says here." He waved t bluish sheet at me.

"Maybe she'll appreciate her aut matic washer more when she gets home I said.

WE TALKED of other things for a whil Then Andy came back to what had ha pened in Iran. Something seemed to b bothering him about it.

"You know what troubles me abo this experience that Byers had? I afraid he's going to be prejudiced again the Iranian people until this experienc

placed by some happier ones."

e went on to say that he thinks any
privileged people can be forgiven
giving into temptation that way.
e I spent some time in India and
a and Mexico in recent years I im-
iately agreed with him. In fact,
ething that had happened the week
re while I was in the Middle West
e me say this:

NOT ONLY THAT, ANDY, but I can't see
evidence that we Americans are any
rent. Oh, I can't quote statistics.
y stealing is common in countries of
economic condition. At least I know
in those I've been in. But it's only
fferent kind that goes on all the time
here in the U.S.A."

What are you thinking of?" he asked.
ing a professor, I suppose you mean
way some students crib on exams."

No, not only that but things ordinary
ens do. A lot of them call them-
es religious people, too. I was having
ch in Club Two-Thirteen the other
when . . ."

Club Two-Thirteen?" he interrupted.
hat's that? Sounds like some joint.
ashamed of you."

That's just the number of a seminar
m in my building where some of us
ad out our sandwiches and open our
rmos bottles of coffee at noon. Now
me finish.

I was having lunch. Thomas, one of
most earnest churchgoers, advised
, another member of our staff, to let
have the money and go buy the new
vision set Joe wanted, so Joe could
de the city sales tax. Seems if you
outside the city limits the stores will
iver to you and there's no tax. So
was to give Tom the money. Tom
uld buy it as if for himself, have the
delivered to his house. Joe would
come with his car and pick it up—and save a few dollars, less the gas and less the damage that might be done by moving the machine himself and also installing it himself. And then in the Midwest last week . . ."

ANDY NODDED. "But what about that experience you say you had last week?" So I launched into it.

"This happened, Andy, when I got on the train in Minneapolis, on the way home from Canada. A father, mother, and college-age daughter were on the train when we took our seats in the coach. But only the daughter was traveling. Just before the train pulled out the father, a carefully dressed man in his forties, said:

" 'Now don't forget, when you get to Evanston, and are in the dormitory, go to the 'phone and call yourself up here in Minneapolis. Remember, ask for yourself. Ma or I will answer and say you're not here. But we'll know that means you arrived okay, see? Now don't forget: ask for yourself.'

"I wondered why he repeated that last part so firmly. The girl was fat, overstuffed-looking, and maybe a little slow. It wasn't that. At first it didn't dawn on me that this was another gyp game, with the 'phone company as the victim. Later that week by coincidence I read a piece in one of the news magazines about what a problem this business is to the telephone companies. It's evidently a common practice among certain businessmen, especially those with salesmen who must report back from long distances. But that wasn't all that bothered me."

"Yes," said Andy, "go on. Wasn't that bad enough?"

"This girl was going to Northwestern University. And that's where I went to school!"

MARRIAGE IS A SCHOOL

Here are some "Commandments" for happy marriage which it may pay husbands and wives to check on

By RALPH W. LOEW

A SOCIOLOGIST recently asserted that only one in four marriages is really happy. This professor said, "One marriage ends in divorce. Two are kept going because there doesn't seem to be anything else to do about them. Only one is happy."

These are shocking statements. They seem too pessimistic, and of course can't be proved. But we know there are countless people who enter into marriage without proper maturity, thoughtlessly. Too many persons regard marriage as a relationship which is supposed somehow to work automatically, forgetting that it is a laboratory, a school, a place of faith, a life of growth, a freedom of love and devotion.

Faithfulness in marriage is not something which happens automatically. It comes when people prepare thoughtfully for marriage, grow together graciously, work together lovingly, pray together steadfastly.

MAYBE I'M a hopeless optimist. I have no research data with which to challenge the professor's assertion. I just do believe that we have descended to t level where only one marriage in fo is happy.

Whether the professor is right wrong, we are always confronted wi the necessity of re-examining our fa ily's needs and the needs for our ow happiness. I am indebted to Dr. Claud Hardy of Hartwick College for the fo lowing suggestions on successful ma riage and home life:

TEN COMMANDMENTS FOR THE HUSBAN

1. Remember that thy wife is thy par ner and not thy property.

2. Do not expect thy wife to be a wif and a full-time wage-earner at the sam time.

3. Think not that thy business is non of thy wife's business.

4. Thou shalt hold thy wife's love b the same means that thou didst win it.

5. Thou shalt make the building of th home thy first business.

6. Thou shalt co-operate with thy wif in establishing family discipline.

Thou shalt enter into thy house with
rfulness and speak words of encour-
nent, praise and love at all times.

Thou shalt not let anyone criticize
wife to thy face and get away with
neither thy father, nor thy mother,
thy brethren, nor any that are close
tives.

Thou shalt not take thy wife for
ted.

). Remember thy home and keep it

N COMMANDMENTS FOR THE WIFE

Remember that thy husband is thy
ner and that neither of the twain is

Thou shalt not demand all of the
and attention of thy husband.

Thou shalt not ever embarass thy
band in public.

Thou shalt hold thy husband's love
he same means that thou didst win it.

5. Thou shalt make the building of thy home thy first business.

6. Thou shalt co-operate with thy husband in establishing family discipline.

7. Thou shalt not nag thy husband nor try to reform him.

8. Thou shalt speak words of encouragement, cheerfulness, praise and love at all times.

9. Thou shalt keep thyself and thy house neat and clean.

10. Remember thy home and keep it holy.

Such are practical words of sound advice. Underlying these sentences must be a godly faith. Happiness is always a by-product.

We need to know a vital, redemptive, creative faith to put some content into practical resolves, and substance into hopes. No nation or civilization can survive if it loses three out of four of its homes.

"Isn't he cute? He wants to be an usher when he grows up."

WORSHIP NOTEBOOK

Second in a series on the Liturgy. The Invocation

"WHO IS GOD?" Parents of a small child (not to mention pastors and theologians) know how exasperating that question can be. How does one explain God to a child?

Recently I saw a cartoon showing a little girl kneeling beside her bed in prayer. The mother sat on the side of the bed and a boy stood at her side. Below was the caption, "I'd better wait, Mom; the line's still busy."

Childish, of course, but what do you mean when you talk about God? After all, if you have come to church on a Sunday morning to be with him, if you expect to get something from him and in turn tell him what you think of him, you ought to have an idea about him. But who is God?

I SUSPECT that many people think of God as a nice old man seated on a rainbow. Many of us may imagine that God's voice, as a recent movie critic put it, is a deep resonant sound like that of a popular TV announcer. Others, who have dismissed such notions as childish suppose him to be a sort of mighty power or spirit at the center of all life. They like the words of Genesis, "the Spirit of God moved upon the face of the waters." You can't picture God, they say, but he created everything out of nothing. He continues to create and sustain life, and (some of them say) he is interested in us.

HOW CAN ANYONE form a picture of that which cannot be pictured? Does this mean then that we ought not think about God? Certainly not. But where shall we start?

Because we know best what our senses tell us, we must look about us and t into history. Here, of course, we f Jesus. From the New Testament we le of his life.

The sermons he preached have a re lutionary flavor we find nowhere else history. Who ever before suggested t we ought not be anxious about tom row. "Huh? I'd never get anything don Or who ever directed us to turn the ot cheek? "I'm not going to let anybo get ahead of me!"

But, important as his teachings a there is something greater. That is Je himself. Here was One whose ideas w outshadowed by his very being. So would say that he wasn't a success. A all, to get yourself killed (and as a cri inal) before you reach 35, isn't a v effective life.

But those who study the records the great significance of that horri death. Aided by the precise logic a rich imagery of St. Paul's letters, th come to see the purpose of the one call Jesus Christ. By the perfect obe ence of One who had come forth fr God, and so was in a real sense G yet truly a man, mankind somehow made right again with God. In this M men could see hope for something m permanent than this life.

JESUS SAID, "I and my Father are on "Before Abraham was, I am." "No m cometh unto the Father but by m Here's a thought which one can app ciate only against the background of Old Testament.

This Old Testament is the story o people for whom recognition of the L

was their destiny. As we read of history, of their devotion and disobedience, their conquests and defeats, above all, stands the figure of the mighty God.

There is something else one can't escape as he reads the story of Israel, and is particularly significant in these days before Christmas. Like a river which suddenly bubbles out of the ground, then disappears only to resurge again, there are the precious gems of prophecy which tell that one day God will send to the earth a Saviour, a Messiah.

But although Christ wears the crown of the Messiah, and yet still is the suffering servant who comes to save Israel, the brilliance from his light brings the God of Jacob into brilliance, and it is from Jesus that we have a new understanding of Jehovah. This is not an angry old man with a long white beard, but a loving Father, who while bound to his unchangeable Law, still shows to men his great concern for them. How better to realize this than to remember that, as Christ taught us, we must when we pray say, "Our Father . . ."

So THE PICTURE is in sharper focus. We see Christ. He was once on the earth. So we depict him in crucifixes and statues and pictures, and it is not a violation of the first commandment so long as we do not convey to the image that which belongs to God.

From our Lord's description of the powerful Creator, we know him as our heavenly Father. We cannot have a picture of his features, but we do know his nature. That is one reason why it is not wrong to encourage little children to visualize him in the way that they do.

But even this is only a partial picture. For this didn't end on the Cross, or in the Garden, or even in the mount of the Ascension. Christ didn't simply come to us to give us an example, then wave farewell, hoping we would make out all right.

He knew that with even his perfect guide before us, we were still subject to all sorts of natural desires, most of them quite opposed to what he called his Father's will. He knew that we would need help, and so he promised us One whom he called a Comforter. He would come not to baby us, but to give us strength, courage, comfort, grace, and no one has said this better than Luther in his explanation of the third article of the Creed. He is here now. He moves us to do what is right. He whispers "church" when our minds think "golf." He cautions "love" when our hearts shout "hate." He counsels "faith" when we feel "doubt."

Perhaps it is unfortunate that this Comforter is called the Holy Ghost. That word "ghost" has another meaning today. But whether we call him spirit or ghost, we know he is real and that today, now, he is with us.

THIS, THEN, is what we mean by God. God is our Maker, who creates life and continues to sustain it. God is our Saviour, who once lived here with us, achieved for us the hope of being with him forever, and continues to plead for us in spite of our selfishness and shortcomings. God is the Holy Spirit, who provides us with all that is needed to make the pilgrimage through this life and so pass to the one beyond. All this is God, and yet God is more—more than we can imagine, more than we can ever know until we stand before him.

So we begin our act of worship in the church, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. As the minister stands facing the altar, he speaks what we believe and at the same time calls upon him whom

we have named so he may see and hear what we are about to do.

This is truly an invoking of God, not a call to worship, and in our minds as we hear the glorious words we are reminded of our baptism, when by these words we were made members of Christ . . . of our marriage when by the same words we and our spouse were united. It is the church's great formula of blessing. It is the door through which we pass into the presence of the Almighty.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Jealous

QUESTION: I am fifteen years old and very jealous of my best girl friend who is a Roman Catholic. She has everything a girl of my age could want. She has many boy friends, but won't go out on dates because she wants to become a nun. Of all my friends she is the best singer, dancer, writer, and she is the prettiest. She also gets the highest marks in school. She is very polite to older people, and everyone loves her. No one could have a nicer friend.

I want to become a deaconess. I have prayed to God to help me overcome my jealousy and have thanked him for the gifts he has given me. But no matter what I do, nothing seems to help. I know this is wrong but sometimes I think of turning to the Catholic religion because of all it has done for her. She is a good Catholic, and I am trying to be a good Lutheran. Why does God bless h much in everything?

REPLY: It is fine that you have a good friend. Your jealousy is l due to your immaturity and you ure thus far to develop a sense o portion in regard to the many fa in life's experiences. As you be more grown-up you undoubtedly see things in a different way—e cially if you make an intelligent in that direction. In the mean you can cultivate a more gen spirit in regard to the good qua of other people. All of us shou glad there are such nice people i world, that they are found in al nominations, and that we can them as friends.

At present your friend's qua and aspirations are both an inspir and a hindrance to you. But should realize that trying to be a bon copy of someone else is a procedure. Each one must be hi —his best self—as God makes possible.

Why does God bless your fr beyond your gifts? Through here God has given each of us diffe original qualities. Some of them more valuable to our families, soci the church, and God than others. endowments of some are very mea while those of others are rich. We not know just why there is this p nounced discrepancy, but in the dom of God it must be right.

In the light of these facts it is foo to imitate another or to be jealous. may be that your jealous spirit sta in the way of your receiving grea current benefits. Let God come i your life completely and your outl will undoubtedly change.

BEING A CHRISTIAN

Moment Before God. By Martin J. cken. Muhlenberg Press. 386 pages. $5.95.

a day when religious literature floods the newsstands, when books about God e bought for a quarter, this volume professor of systematic theology might r to be both too long and too expen- But appearances are deceptive.

tin Heinecken is dedicated to the ple that what is worth doing is worth well. The outcome, this clearly con- and well-written statement of what ans to be a Christian, is at once the of a discerning student of theology also the expression of a pervading s. It is both an argument and a call increase of personal Christian inward- As such it is like all significant Chris- hought must be, directed to the re- bility of clearing away the rubbish accumulates so easily around the of Christianity. But, nonetheless, this stirs every reader to the consciousness e heights and the depths provided by a single moment before God.

ely Lutherans can be pleased and in- d with such a masterful command by heran theologian of the modes of stat- nd clarifying what it means to be a an. This book brings Christianity he thought world of the most sophisti- while showing that sophistication is no oad to the saving grace of Jesus Christ. ery person who can read can profit such a book as this, for its entire in- is to show all over again the magni- e of God's theater—our common hu- life—where the opportunities to eter- fe are not a function of our individual ences. For every man to whom the tian life has become dull and platitu- s, to the pastor sated with the routine uilding fund, this is a magnificent call arity and to worship. Surely this book well grace our lives once again with t and more, with the heartfelt enthu-siasm, which is God's gift in Jesus Christ.

But besides all of this, this book is an interpretation of the thought of Søren Kierkegaard. It does this job as Kierkegaard believed it should be done. There are several points where other scholars might well disagree. But disagreement must here come hard, for Martin Heinecken has thought long and well about the literature of that remarkable Danish genius. Few better introductions exist in any language. With such an opulence of works as now obtains, this is tribute enough.

Congratulations are due this book, certainly one of the best by an American and a Lutheran, and besides, in an area where American Lutherans have lived so long only in hope. PAUL L. HOLMER

University of Minnesota

FOR SUNDAY SCHOOL TEACHERS

The annual harvest of commentaries on the International Bible Lessons for 1957 is at hand. All of the seven reviewed here are dealing with the four 1957 quarters of the six-year cycle: Gospel of Matthew; Studies in Genesis; Personalities of the Old Testament; Letters of Paul (I Corinthians, Philippians, Philemon).

Uniform Lesson Commentary. Edited by Donald R. Pichaske. Muhlenberg Press. 320 pages. $2.95.

Meant to supplement the Augsburg quarterly lesson books, it "goes beyond techniques, methods and lesson plans." Its announced purpose is to stretch minds and widen horizons in biblical understanding. More than many others, it is a commentary for pupils as well as teachers. There are maps and line drawings. The writers are two pastors, two general church leaders and an Old Testament professor. The emphasis is on study and discussion.

Arnold's Commentary. By B. L. Olmstead. Light and Life Press. 286 pages. $2.25.

Light and Life Press is the publishing

house of the Free Methodist Church. The author, naturally, speaks in the terms of that body. His work is quite complete, with the typical divisions of the usual commentary. An unusual feature, though, is a six-page "Bible dictionary."

Broadman Comments. By E. F. Haight. Broadman Press. 455 pages. $2.50.

Again we have the typical "lesson introduction," "lesson outline," "lesson discussion" (of the text) along with "lesson in life." The Broadman Press is the publisher for the Southern Baptist Convention. An unusual feature is a list of biblical passages used in the whole international lesson cycle of 1952-57. Visual aids are mentioned for each lesson.

The Douglass Sunday School Lessons. By Earl L. Douglass. Macmillan. 490 pages. $2.95.

This is a nondenominational publication. It is in the succession of the older Snowden Lesson, later the Snowden-Douglass lessons. One thinks of it as the homiletician's commentary, best suited to the lecturer. While there is a weekly section on "Hints to Teachers," the hints are largely in terms of ideas, not procedures. There are twelve pages on "Audio-Visual Suggestions."

Tarbell's Teacher's Guide. Edited by Frank S. Mead. Revell. 398 pages. $2.50.

Teachers often ask for "illustrations." This commentary offers more of these than the other volumes reviewed. There are, too, the usual materials that make up a commentary; also special sections for teachers of intermediates and seniors and of young people and adults. Like the volumes above, the stress in this one is on understanding the text rather than responding to it. Although there is minor attention to implications or application, there is not a direct addressing of Christians with a view to their Christian living.

The International Lesson Annual. Edited by Charles M. Laymon. Abingdon Press. 448 pages. $2.95.

This commentary does give consideration to Christian action, guided by Bible study. Among unique features are "unit orga tion" of groups of lessons, articles on sp days such as Reformation Sunday Easter, and annotated daily Bible read Among a dozen contributors are such ers as Roy L. Smith, Roland H. Bai Walter Russell Bowie, and Stanley E. J Both KJV and RSV texts are used. most significant feature is an alterna lesson plan, entitled "For Group Discu and Action." Here are directions for th of new techniques including a demo group process in learning and teaching.

Peloubet's Selected Notes. 1957. By W M. Smith. W. A. Wilde Co. 408 pages.

Most of this book consists of a full mentary on the Bible verses chosen fo Sunday lesson. Many writers are qu such as Dr. R. C. H. Lenski, Thomas W law, F. B. Meyer. For each week the also "A truth for the class to carry av and other helpful features.

Gettysburg Seminary RALPH D. H

BOOK BREVITIES

The Hymnody of the Christian Church Louis F. Benson. John Knox Press. 310 p $4.50.

The 1927 edition of this long-lived has been reprinted. The book contains portant and well-balanced information interpretation regarding hymnody acros whole span of Christian history. Any dent of church music who missed rea this book (or Dr. Benson's highly impo *The English Hymn: Its Development Use in Worship*) should take advantag this new opportunity to secure this volu

The Worth of a Man. By Arnold H. L Harper. 184 pages. $3.

Catchy and colorful sermons have condensed into 17 chapters of inspirati readings.

From Eden to Egypt. By George O. gard. Northwestern Publishing House. pages. $3.

A professor of the Norwegian Syn Bethany Seminary has written a simple lucid commentary on Genesis from a st literalist point of view.

erseas

EDEN: Malmo. Nov. 25.—REFUGEES Hungary are pouring into Sweden. come by buses from Austria through nany under the protection of Swedish anitarian organizations. A transit camp ranged a few blocks from where I am g. After hot baths, food, and sleep the garians are transferred to other places, which they will try to find jobs in ary Swedish life.

any are now at Mölle, a seaside place far from here, where, incidentally, I my summer home. The refugees live e now vacant hotels. They have ar- ed a school in the bar of the biggest .

am not allowed to drive to my summer e, however. Owing to the Suez crisis, ave shortage of gasoline, and private ng is forbidden from Saturday nights Monday mornings. On weekdays my prevents me from driving on private rsions. On the weekends we are not ed to drive. Over all Western Europe per cent of the gasoline consumption be saved. While neighbor countries, example, Denmark, have not yet made definite regulations, the Swedish govern- took this drastic step without hesita-

URING THE BLACK WEEK in the begin- of November, the Swedish radio was with reports from Hungary. The dcasting Corporation engaged a lot of gners, who listened to foreign radio ons, and parts were translated and re- uced in Swedish radio. A leading cor- ndent was in Budapest and sent mes- to which every Swede listened. He was when the Russians bombed the city among the first reporters who succeeded scaping to Austria after the Soviet in- on.

at reporter then went to Poland. From we heard that he was beaten in a res- nt in Warsaw. One man thought he a Russian. Another thought he was a German. Both kinds of foreigners are equally hated.

Every Swede is now filled with the desire to help Hungary. The Broadcasting Corporation devoted a whole evening to the start of a drive for Hungary. It brought over 1 million Swedish crowns ($1 is about 5 Sw.Cr). The goal is 8 million.

All kinds of humanitarian organizations are making drives of their own for Hungary. In a girls' school in Malmö the 1,000 girls sold hearts for Hungary—wooden hearts painted in the Hungarian colors—and they collected in a week 7,000 crowns. On every blackboard in my school is written "Help Hungary," and weekly contributions are sent to the helping organizations. Clothes and toys are sent, together with money. The other day a part of all money paid for gasoline was sent by the gas stations to Red Cross.

THE SWEDISH STATE is giving officially still more than the private drives. To Nov. 19 Sweden had spent 20 million crowns for Hungary, most of it for refugees in Sweden.

Swedes are filled with admiration for Dag Hammarskjöld, the greatest Swede of our time. With him we were greatly offended by the French-British disregard for the United Nations in the Suez crisis, and we rejoiced when the French and British governments yielded to the opposition from the British labor party and from the United States and United Nations.

Swedes have all their sympathies with the United Nations, no sympathy for imperialism and colonialism. As to this there is no disagreement between the governing Social Democrats and Farmers (who have decided to stay in the government notwithstanding the results of the September elections, see THE LUTHERAN, Oct. 17) and the opposing Conservatives and Liberals.

In the Swedish parliament representatives of all parties except the Communists have spoken out for Hungary and said they hope that the planned visit to Sweden of Mr. Bulganin and Mr. Chrustjev will be canceled.

—STEN RODHE

Publicity material displayed during evangelism week at Our Saviour Church, Haddo

NEW JERSEY

Evangelism Sparks New Concept of Responsibil

By RALPH I. SHOCKEY

CAMDEN—"The evangelism mission must be experienced before one can pass judg on its worth. To neglect to be part of a mission is to withhold from the congregation of the channels through which the Holy Spirit can work," was one of the conclusions d from the mission in the Camden metropolitan area, Nov. 11-15, by the Rev. Edwi Wisser, Jr., area chairman.

Gas station offers free parking to Camden churchgoers

Lay participation wa its highest in the histor the 26 churches, as 760 itors obtained 623 com ments for the pastors' cl and church membership

In commenting about spirit of the lay leader the Rev. John Allen Wethersfield, Conn., sioner at Trinity Chu Woodbury, noted that " ple are awakening in g numbers to a new con of responsibility." He that church members acquiring a special aw ness of opportunities service and witness."

"Lay people discov that they deprived th selves of the satisfaction

g others into the
The mission has
them a taste of evan-
as well as a sense of
ement," was the ob-
on made by Dr. Wil-
M. Horn of Philadel-
missioner at Our Sa-
hurch, Haddonfield.
mission effort in the
nty area obtained 87
n for infant baptism
ded 167 to the church
r 18,725 persons at-
the services and con-
d about $5,000 to-
he expenses. Bethany
, Palmyra, had a
day evening attendance of 185, largest
area at evening mission services.

Commissioning of visitors at Holy Trinity, Audubon

HERAN CHURCHES in Trenton have
a Board of Christian Education and
et up a five-year course in parish edu-
under the direction of the Synod of
ersey. Mr. Edward G. Leefeldt, a
er of Saviour Church, is chairman.

EDWIN MOLL, former Lutheran World
administrator in the Near East, spoke
gathering of Lutherans at Saviour
h, Trenton, Nov. 18, on his experi-
among the Arab and Jewish people.
id that more than 850,000 refugees
meless were in need of help after the
sraeli war broke out in 1948.

UNTEER LABOR aided by additional
uilt a parsonage for St. Luke's mission
shington, N. J. The house has meeting
in the basement. Pastor is the Rev.
rt S. Hinman.

MATTHEW'S mission in Moorestown
ring its parish house facilities to the
unity for a school program for re-
children. Classes are held daily.

V PASTOR of St. Andrew's Church,
ic City, will be the Rev. Christian J.
k who is presently serving Prince of
Church in Philadelphia.
48-year-old minister, who plans to
the Philadelphia congregation at the
end of January, is succeeding Pastor Richard F. Garnet who is now affiliated with the United Lutheran Publication House in Philadelphia.

Pastor Schenck has been serving Prince of Peace Church, a congregation with 1,100 confirmed members, since 1942. He was previously pastor of Holy Trinity Church, Manasquan, N. J.

Keys change hands at Washington parsonage

Church Women, Luther League Elect New Synodical Presidents

By E. RUDOLPH WALBORN

COLUMBUS—Ohio's two synodical auxiliaries have new presidents as the result of elections at fall conventions.

Mrs. James A. Miller, Dayton, becomes president of Ohio United Lutheran Church Women, after having served as vice president. She is the wife of the pastor of North Riverdale Church, and succeeds Mrs. Edward P. Scharf, Lucas.

Other officers elected were Mrs. Elmer A. Lehman, Leipsic, vice president; Mrs. Donald Ralston, Mansfield, recording secretary; and Miss Florence C. Dutton, Springfield, statistical secretary. Miss Faye Kughler, Stone Creek, was re-elected treasurer.

The convention, held at First Church, Mansfield, in September, heard Mrs. Ruth Youngdahl Nelson, Washington, D. C.; Mrs. James B. Moose, Leesville, S. C.; Synod President George W. Miley, Columbus; Missionary Norman Nuding, Japan; Dr. Edith Eykamp, India; Pastors A. G. Youngblood, Toledo; and Daniel Chu, Springfield.

Under a constitutional amendment adopted by the group, the name of Women's Missionary Society was changed to United Lutheran Church Women of the Synod of Ohio.

OHIO LUTHER LEAGUERS met at St. Lucas' Church, Toledo, in October and elected John Hofer of Norwood Church, Cincinnati, president, succeeding Mary Jo O'M Columbus. Both are parsonage ch John is a junior at the University c cinnati preparing for the ministry; M is a senior at Wittenberg studying music.

Pastor Julius V. Turcsanyi, Smi served as chaplain for the two-day s and Pastor David R. Gerberding, Akr key speaker.

PRESIDENT FRY SPEAKS IN DAYT

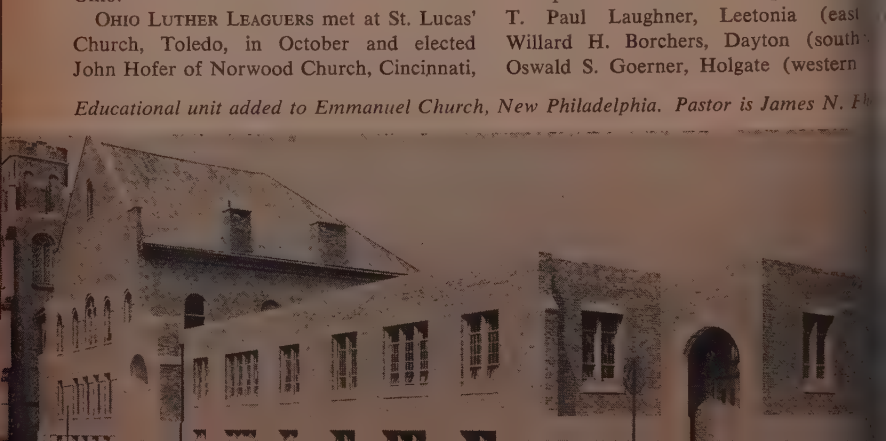
Reformation rallies brought United Lu Church leaders to Ohio. President Fr Clark Fry spoke in Dayton at the first re service held in Memorial Hall where th ULCA convention will meet.

Dr. Edmund Steimle, Philadelphia, sp Columbus; Pastor Willard I. Hackenberg ton, in Akron; Dr. Ralph Loew, Buff Toledo; Dr. Clarence C. Stoughton, Sprin in Youngstown; Dr. Frank P. Madsen, D in Findlay.

Dr. Fry also addressed a joint meeti ULC and ALC pastors in Dayton and on his way to the airport St. John's C Vandalia, to see the church's day kinder in operation.

FALL CONFERENCE meetings were Oct. 29-Nov. 1. Pastor Olan Aughb Coshocton, was elected as central c ence president. Re-elected as presidents T. Paul Laughner, Leetonia (east Willard H. Borchers, Dayton (south Oswald S. Goerner, Holgate (western

Educational unit added to Emmanuel Church, New Philadelphia. Pastor is James N. F



ROOM FOR GROWING CHURCHES

Synod congregations forged ahead ansion projects as churches broke for new buildings or dedicated com- units.

manuel Church, New Philadelphia, ted a $175,000 educational unit in tion of its 125th anniversary on Oct. he third major addition to the sanc- built in 1870, it provides space for school departments and social activ-

ity Church, Findlay, dedicated a one- arish building. In use since Easter, fully completed in the fall.

und for a $140,000 parish house an- as broken by Pastors W. Carl Satre Alton Neve Allbeck at Augsburg , Toledo, on Nov. 4. The addition, in the church's courtyard, will add lounge, and other rooms to the which will be further enlarged in urse of a second expansion project.

Luke's Church, Toledo, Wesley J. pastor, laid the cornerstone for a educational building scheduled for tion next January. It is the first g project undertaken by the congre- since the present church building was fifty years ago. The congregation members conducted its own financial ign with a $17,000 goal and secured in two-year pledges.

building will house offices, choir sacristy, assembly room, and facili- r Sunday school departments.

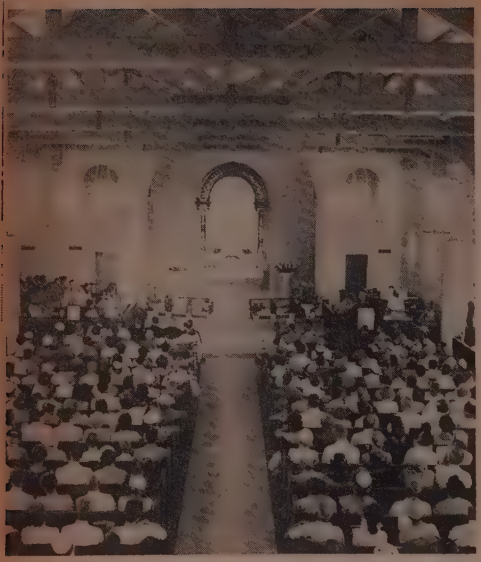
st Church, Miamisburg, Joseph W. , pastor, dedicated a small chapel in

Ground for triangular parish house addition is broken by Augsburg congregation, Toledo

the recently erected parish educational hall on Oct. 18. Speaker was the Rev. Frank Starkey, Grand Rapids, Mich., son of the late Charles A. Starkey, former pastor at First Church.

Luther Leaguers of St. Mark's, Fremont, have organized a baby sitter service for members of the congregation at 35c an hour . . . St. Mark's former pastor, Frederick M. Otto, now with the Lutheran World Federation in Berlin, has sent gifts to his former congregation.

rish building was dedicated by Trinity Church, Findlay. Pastor is Victor J. Monk



Interior of Our Saviour's features spacious chancel, ample room for overflow attendance

PACIFIC SOUTHWEST

Spanish Mission Style Chur[ch] Dedicated in Tucson, Arizo[na]

TUCSON—Eleven years after its org[ani]tion, Our Saviour's Church dedica[ted] church for 825 persons that brings to[gether] the buildings owned by the congregati[on].

Our Saviour's, organized in 1945 by [the] Titus R. Scholl, built a chapel in [1947] added a parsonage and parish house [in] the following six years. Its baptized [mem]bership has grown to over 1,100. P[resent] pastor is the Rev. George A. Spind[ler] has been serving the congregation since[ ].

The church, dedicated Sept. 16 by [the] President Carl V. Tambert, is built [in] local style of Spanish Mission archite[cture]. Total cost, including air conditioning, furnishings, was $135,000.

Seating capacity in the nave is 600; additional room for 225 persons more [in] chancel can accommodate a choir c[ho]. Value of Our Saviour's property is $34[0,]

View of Our Saviour's in Tucson. Property occupies full city block in central location

r members and clergy at organizational service for St. Matthias mission in Greensburg

SYLVANIA

v St. Matthias Mission Organized in Greensburg

By LUTHER E. FACKLER

SBURGH—St. Matthias Church was ed Nov. 4 in Greensburg as the st mission congregation of the Pitts- Synod. The charter membership roll gned by 62 persons.

Rev. Herman J. Schmid, pastor of em Church, Glenshaw, eached the organization . Pastor Schmid is the of the Rev. David H. , developer of the mis- d its first pastor. ionary work in the north- tion of the Greensburg area was begun by Pastor Schmid in January, under the direction of Dr. Paul E. Daugherty, missionary superintendent of the Pittsburgh Synod. The first meeting was held last St. Matthias' Day, Feb. 24.

The first service followed on April 8. In

COLLEGE'S newly con- girls' residence was after Dr. E. Grace Hunton gnition of her constant and service to the school. nton, on hand for dedica- shown with (from left) President Frederic B. ittsburgh Synod President immelman, and Thiel Col- haplain Martin Dolbeer.

PA.: PITTSBURGH . . .

July the women's organization was organized.

Ministers taking part in the service of organization included Dr. Daugherty, Dr. J. Paul Harman, William F. Pfeifer, H. Wahl Pfeifer, and John W. Arthur. A combined choir from First and Zion's churches sang.

Money gifts came from First Church, Greensburg; St. Mark's Church, Jeannette; Mount Calvary, McKees Rocks; and Heilman Emmanuel.

SIXTEEN women and men joined the ranks of graduate practical nurses of the Kate Estella Koch Practical Nurse School of Passavant Hospital. Commencement speaker was Dr. Mildred E. Winston, secretary of the Board of Higher Education. She compared the year's experience of the class with an *Ashram* as "a group search for a meaningful vocation." The fourth year of the school began with the welcoming of the largest class thus far—22 women and two men.

JOHN B. STOEBER, Thiel College ... of athletics and dean of men, was ... by the Alumni Association of his high ... in Reading. This will be the fifth ... bestowed upon Mr. Stoeber for meri... service within the past year. During ... years of coaching, Thiel football tea... 75 games.

PRESBYTERIANS INSURE AGAI... VANDALISM

THE PITTSBURGH PRESBYTERY has ... to insure its newer churches against ... ism. It approved a proposal by the ... of Trustees to include vandalism an... cious mischief in extended coverage ... of damage insurance policies.

Officials called the move a "prec... ary measure" in view of the wanto... of vandalism in the area. Covera... protect about 10 newly organized ... terian churches in the district. Man... churches are also taking this precau... measure. Some churches have been ... or three times by vandal gangs.

A COMBINED AGE of over 900 years was claimed by eleven octogenarians posing for a picture in their church, Mount Zion, Donegal. Five other members over 80 years are on the church's roster but could not attend the picture taking and special service in their honor. Shown in picture are, seated, left to right, Mrs. Aramints Bruner, 90; Mrs. Nancy Tinkey, 81; Mrs. Mary Thompson, 80; Mrs. Daisy Kuhns, 80; Mrs. Anna Liebers, 86; and Miss Emma Yothers, 85. Male members of the group, standing in back row, are Hellien, 87; Charles Snyder, 84; Paul Stought, 89; Charles Mowry, 81; Emerson Shaffe...

tion of Small College
lored by President Paul

By VIGGO SWENSEN

RISBURG—General Willard S. Paul, esident of Gettysburg College, spoke nse of the small Christian colleges addressed 300 women attending the nvention of the United Lutheran Women of the East Pennsylvania nce on Oct. 25 in Redeemer Church. heir liberal arts program, church- ed colleges "provide the moral basis nical society and supply the kind of hip that made this country great," ared. The retiring conference presi- Irs. Mary Aungst, presented the gavel president-elect, Mrs. Viggo Swensen. East Pennsylvania Conference Rally lf of Susquehanna University's Cen- Appeal was held in Zion Church on . Postmaster Wilmer E. King, Har- gave the layman's viewpoint; the larry Richwine, Jr., Salem Church, n, spoke of the role of the pastor in cessful completion of the effort. Pas- bert W. Koons, Zion Church, Sun- ade the concluding address.

goal is $700,000 of which $200,000 en raised by the university. The re- must come from the 627 churches Central Pennsylvania Synod. Money used for salary increases, addition ry and new music building. Confer- airmen are the Rev. James E. More- Memorial Church, Harrisburg, and Sassaman, Hummelstown.

's BIBLE CLASS of Christ Church, burg, has instituted a closed circuit ast of its Sunday devotions and les- sentation to be heard in the reading of the new Dauphin County Prison. rs are permitted to listen to the ast.

CHURCH, Harrisburg, received from the $100,000 estate of the late da M. Herman. Residuary estate is ivided equally among Tressler Chil- Home at Loysville; Good Shepherd

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Home, Allentown; and Messiah Hom risburg.

THE STATE PASTOR'S CONFERENCE together approximately 800 minister denominations for a three-day series tures and group discussions in Square Presbyterian Church beginnir 13. The conference, representing thr lion parishioners, elected Dr. Art French, Jr., First Presbyterian C Washington, Pa., as chairman of the ence committee.

One of the churchmen addressi group emphasized the need for into in meeting the challenge to the churc David Read of Madison Avenue P terian Church in New York City, d that the relationship of Christianity t religions "can lead to an attitude of r ness and bigotry, but a true intoler inherent in the nature of the Gospel is simply not true that all ideas of G equally good and all roads lead to H Once we acknowledge Christ as our no other can ever be placed on a lev Him."

Forty-four Lutheran pastors attend

IN A REFORMATION SERMON before Lutherans in the Forum, Nov. 4, Dr Stover, pastor of Messiah Church, Ph phia, likened St. Peter to Martin Luth his boldness, impulsiveness, dependen the Word of God, and courage in st before the councils of his day.

NEW YORK

Two Albany Congregatio Unite as St. Mark's Chur

By CLAYTON G. VAN DEUSEN

ALBANY—Thanksgiving eve brough uine thanksgiving to St. Mark's Chu Albany. It was the first service of th gregation, which was formed by the solidation of Trinity and St. Peter's ch Joint petitions for the move were g Nov. 13 by a New York State Su Court justice.

C SAVIOUR MISSION held first service in Endwell, N. Y., on Central Conference territory, on eptember 16 with 143 persons in attendance. Mission Developer is Albert L. Haversat, Jr.

inity was established in 1877. In 1911, a up of its members organized St. Peter's. younger congregation was left without a stor in August of 1955 when the Rev. P p M. Luther died. They accepted the in ation of Trinity to explore the possi- of merger. Consolidation was the r t.

Mark's is occupying the property and p which was formerly St. Peter's. The R Walter P. Scherr, for three years pastor o inity and a leading figure in the consolidation, was called to be the first pastor of the combined congregation. Eastern Conference President Clayton G. Van Deusen supervised the sessions and general procedure.

GARDEN SEEDS, given on Children's Day to the Sunday school pupils of Evangelical Church, Raymertown, produced crops which were used in part for the Harvest Home Festival.

A TAPE RECORDING of the service at Gilead Church, Center Brunswick, the Rev. Dr.

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N. Y.: ALBANY . . .

W. G. Boomhower pastor, has been added to the congregation's historical record. The 75th anniversary of the Women's Missionary Society was observed, with Miss Mabel Meyer and Mrs. Gustave Bernstrom as speakers.

THE RELEASED-TIME SCHOOL of Third Church, Rhinebeck, combined with Paul's, Wurtemburg, has reached an enrollment of 80 pupils. The pastors are S. Jaxheimer and John L. E. dePapp

PROMINENT Thanksgiving Day pre in Albany was a visitor from Germany Martin Niemoeller, president of the gelical Church of Hessen-Nassau, spo the community service in All Saints C dral sponsored by the Federatio Churches. Dr. Niemoeller had been l ing at the University of Chicago an tended a meeting of the central comm of the World Council of Churches b returning to Germany this month.

First English Church, Schenectady, rededicated following renovation . . . E gelical Church, Hartwick Seminary, cated its renovated basement as a mem to the Rev. Dr. H. Dennington Hayes.

RETIREMENTS have reduced the nu of active ministers in the conference. tors Dorr E. Fritts, Stanley Haverly, W Krumwiede, Louis F. Wagschal, and A Westlin have retired this year.

Death inflicted other losses on the ference's clerical roll. Since mid-Au the conference has lost Pastors B. Wal Pfeil, Herbert H. Mahl, Torrance W. Ke and Wilson D. Worman.

A PATRIARCH of Hartwick College, Gustav S. Nordberg, died Nov. 15, ha served on the faculty almost from school's beginning.

Norwegian born, Dr. Nordberg was ordained minister of the Lutheran Church. He had received his training at denomination's Augsburg College and Se nary and earned his Ph.D. from the U versity of North Dakota in 1936, five y after having joined the faculty of Hartw College.

Dr. Nordberg headed the school's chology department for 20 years, was d of the college from 1943 to 1946, and tired last year at the age of 73.

The funeral was conducted at Atonem Church, Oneonta, by Pastors How Walker, C. C. Kloth, and President Mil A. F. Ritchie of Hartwick College.

Lutheran state-wide Multiple Function Agency 20 mins. from New York City needs caseworkers. Graduate training preferred: salary dependent on training and experience. Family and child services include adoption, foster home, small children's study home and family counseling. Lutheran Welfare Association of N. J., 93 Nelson Ave., Jersey City 7, N. J.

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...g Island Congregations ...and Facilities, Service

By LEONARD R. KLEMANN

...NG ISLAND—St. Luke's Church, Wood... (the Rev. Robert E. Mohr, pastor), ...icated its completely renovated church ...ng on Nov. 25. Synod President Fred... R. Knubel preached.

... renovation program began in 1954 ...as completed in three stages at a cost ...0,000. A capital funds campaign con... under the direction of the Lutheran ...en's Movement raised sufficient funds ... for the redecoration. The congrega... which recently burned its mortgage, is ...ree.

... new facilities have helped the congre... to increase its services to the com... y. A teen-age canteen on Saturday ...ngs has an average attendance of 100 ... youths. A senior citizens' group was ...ished recently. It has already a mem...p of 60 men and women over 60 years ...e.

MARK'S CHURCH, Jamaica (the Rev. ... McVay, pastor), has undertaken the ...part of its relocation program. The ...egation will soon move from its pres... ...ocation into the midst of the Jamaica ...ess area.

...is fall, a new site was purchased at a ... of $63,000. One of three houses now ...is property was recently dedicated and ...ng used for church school and organi... meetings.

...ans call for demolition of these build... to be replaced by a parish education ...ing that will be used for worship and ...ng purposes. The congregation is now ...hiping in its present building until plans ...its sale are completed. Pastor McVay ...sages a congregation that will serve this ...ness area of Queens.

CHRIST CHURCH, Floral Park (the Rev. ...h Durr, pastor), dedicated its new par... all on Nov. 18. The Rev. Robert Mohr, ... president of the conference, preached. ... two-story parish hall designed by

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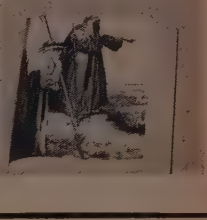

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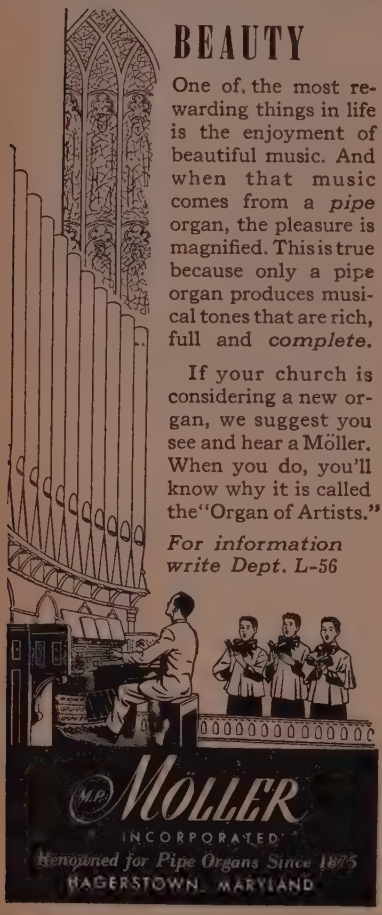
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N. Y.: LONG ISLAND . . .

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COUNCILMEN and pastors represent congregations met Nov. 12 for a din St. Luke's Church, Woodhaven. Dr. E. Loew, pastor of Holy Trinity C Buffalo, addressed the 225 men challe them to be leaders of "A Winning Ch This was the first meeting in a pr sponsored by the Queens Lutheran Pa Association to help congregational le discuss their common problems.

CONGREGATIONS of the Long Island ference in co-operation with the confe parish education committee sponsored schools for leadership training. A tot 567 teachers, councilmen and organizat leaders representing 43 congregations registered.

The schools, all six weeks in length, held in regional areas, offering an op tunity for all congregations to partici One of the important aspects of the sc was the number of laymen and women ing on the faculty. Schools were hel St. John's, Lindenhurst; Christ, Free Ascension, Franklin Square; Christ, Fl ing; and Grace, Brooklyn.

In addition, two one-evening insti for church school teachers were spons by the parish education committee at G Shepherd Church, Brooklyn, and St. M thew's Church, South Ozone Park. Dr. P C. White and Dr. Earl Rudisill participa

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Reformation Day Observed As Call for Renewal of Fa

By DOUGLAS A. CONRAD

HALIFAX—Members of the Nova Scotia Synod celebrated the festival of the Reformation with a rally in the high school auditorium at Bridgewater. Liturgist was the Rev. Paul Fisher of the Northfield parish. The sermon was delivered by the Rev. James Slack, pastor of the Midville parish and secretary of the synod.

Pastor Slack stressed how necessary it was that Luther proclaim the message of faith at that time. The church of Christ has not had an easy time since the Reformation, he said, but its Lord had not promised that its road would be easy. The need today is for all people to have faith and to respond to the love of God by which the w redeemed. Reformation, Pastor Slac is a time for the church to examine and to make sure that faith is evid the lives of Christians.

MEMBERS of Our Saviour mission in mouth gathered in their church on N to celebrate the fifth anniversary of organization. Services were conduct Pastor R. E. Bieber.

Attendance was twice as large a recorded when the congregation w ganized. A large group also attende fellowship dinner. Recently a men's study group was organized under the tion of the pastor.

THE NEWEST MISSION of the Nova Synod at Spryfield, near Halifax, is sh steady progress. Pastor Michas Ohnst ports that attendance at services is tinuously increasing.

CORRECTION: The Rev. V. J. Mo Trinity Church, Findlay, Ohio, has n cepted a call to St. John's, New Brun A recent report in the "Nova Scotia" was in error.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

KEIDEL, GLENN B. From Garrett p To Shanksville parish.

MARYLAND

GUNTHER, WILLIAM F., JR. From Le burg parish. To Glen Burnie, board sionary.

NORTHWEST

FELLOWS, ROBERT. From United Ch Butte, Mont. To Redeemer Church, ingston, Mont.

MEDNIS, JANIS. To St. James' Ch Columbus, Mont.

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, WERNER. From Advent Church, Angeles, Calif. To Redeemer rch, Portland, Ore.

PACIFIC SOUTHWEST

C. FRANKLIN. From executive sec- ry, Board of Social Missions. To Saviour's Church, Tucson, Ariz., stant pastor (Jan. 1).

PENNSYLVANIA MINISTERIUM

RT, ARTHUR. From Zion Church, thampton. Retirement.

IS, JOHN A. From Zion Church, ley, Wis. To Hobbie parish.

VIRGINIA

ART, HENSIL B. From Rockingham sh. To St. Paul's Church, Roanoke.

, RALPH H. From Holy Trinity rch, Maple Shade, N. J., assistant or. To Stony Man parish.

M. P., JR. From St. Paul's Church, pton. To Holy Trinity Church, abethton, Tenn.

WARTBURG

N, K. WILLIAM. From Trinity Church, den, Ill. Retirement.

MISSIONARIES

ARRIVALS

N, K. MARIE. From Liberia, Nov. 13. S. Thornwood Ave., Davenport, Ia.

Y, WILLIAM T. From Liberia, Nov. 2501 Pinebrush Rd., Baltimore 9, Md.

N, RUTH. From India, Nov. 2. 9932 2 Rd., Forest Hills, N. Y.

ERMAN, CHRISTIE. From India, Nov. 203 S. High St., Selinsgrove, Pa.

DEPARTURES

P, ALBERT. To Danneckerstrasse 43, ttgart S, Germany. Oct. 26.

OERFFER, THEODORA. To Guntur, Gun- Dist., Andhra State, India. Nov. 15.

LY, ROBERT S. To Tarlupad, Nellore t., Guntur, Andhra State, India. Oct.

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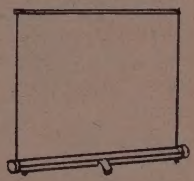

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WE'RE REALLY LIVING these days, with such vast quantities of flashy things to buy, and such easy payments to make. December is the time when the fabulous products of modern industry are spread on the counters of a million stores. If any of us fails to splurge, it isn't because advertising copywriters haven't assaulted us with every imaginable inducement.

Some of us glum, old-fashioned folks, though, are not satisfied. Oatmeal is a nourishing food, whatever sort of box it comes in. And a good automobile is a more efficient means of transportation than a horse and buggy.

But excessive concern about split-level houses and all the furnishings and gadgets you can crowd into them is likely to warp us out of shape. The important part of living is not things but people. Our enduring wealth is measured by the depth of our friendship, helpfulness, love toward people.

Giving things to people at Chri should be exciting, but much of the is lost if we give because we hav match what we expect them to giv and if neither they nor we need things we are giving.

(There are multitudes in the dark ners of the earth who need even s shoes, bread, and milk. We have to them in mind when we make our Ch mas shopping lists.)

MAYBE, this December, we could time to take inventory of ourselves. the things we have fully satisfy us? the people around us becoming shadowy, unimportant to us?

There is always a road back to a b way of living, and this is the tim year when the church can be espec helpful in pointing out this road. hidden and eternal God—whom non us by our own research or reasoning discover—desired to make himself kn to us. So he sent a Person . . . *"to Child is born, to us a Son is given*

Our knowledge of God depends Person, and nothing else. The way life our Lord taught his disciples wa deal lovingly with persons (*"as you it to one of the least of these my br ren . . ."*). The presence of our L among us in the years since his ear life has been made known as pers meet together in the fellowship of love.

The more we care about people, the less we care about things, the be off we are. Through a renewed com of the Person whom the Father sent i possible for us to be newly aware of people around us, and in discover them we discover our true selves.

—ELSON RU

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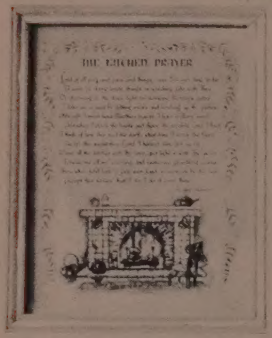

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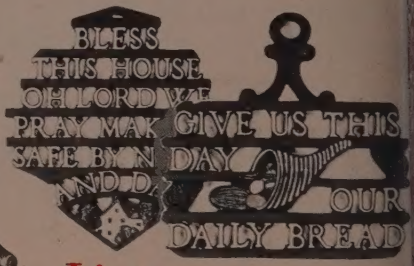

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